

# THE RELIGIOUS MUSEUM.

"DO GOOD IN THY GOOD PLEASURE UNTO ZION."—Ps. li. 18.

EDITED BY THE REV. ROBERT F. N. SMITH, OF NORTHUMBERLAND. (P.A.)

VOL. I.]

WEDNESDAY, MAY 19, 1819.

[No. 45.]

## BIBLE SOCIETY AT MADRAS.

### Composed of Heathens and Christians.

The Rev. M. Thompson writes to the Secretary of the Church Missionary Society, under date of Nov. 8, 1817.

An event has just taken place at our Missionary House, from which we may reasonably expect great benefit—the forming of a Native Bible Association, on the 5th instant. Mr. Rheinius had proposed this to his congregation a few weeks ago, and they all seemed ready to approve and desire it. Last week he circulated a Tamul Hand-Bill, inviting all who were inclined to favor such a measure to meet at his house, on the 5th of November. About one hundred came, Heathens, and Christians. Among them were two Brahmin Shastries, both of whom made speeches on the occasion.—Subscriptions were immediately entered into, from half a fanam (a penny) a week, to one rupee, (2s. 3d.) per month. A committee was formed consisting of Heathens and Christians. Two secretaries were appointed, the first of whom is our Catechist, Rayappen; a Treasurer, &c. Half yearly general meetings were agreed upon.

This is the first association in which the Heathens have engaged with Christians. The event is very remarkable. The result is with the Lord. Let us observe its progress—wait patiently—and watch and pray.

The following letter of Rayappen, the Secretary, to the Rev. T. Thomason, as Secretary to the Calcutta Bible Society, announces the establishment of the Association.

Rev. and Dear Sir—The speedy advent of our Lord is undoubtedly nigh at hand. The pitiful prospect of the people on this coast stimulates the heart and soul of every friend of the true religion to benefit the said people, their fellow creatures, by the distribution of the holy word, which is quick and the power of God unto salvation, to every one that walketh in the valley of darkness. It was therefore by the gracious direction of Providence, that a Tamul Bible Association was here formed, at a meeting held on the 5th of November last, in the house of the Reverend Missionaries of the Church Missionary Society, which was lively attended by the natives of the different religions and castes. Encouraged by the noble example which the prudent and persevering exertions of the British and Foreign Bible Society have exhibited, it was determined to promote the grand object of the Bible cause, as amply as the committee be enabled.

While I have the pleasure, agreeably to the charge which I have received from the committee of the Tamul Bible Association, to inform you, Reverend Sir, of the establishment of the same, and to inclose a translation of its rules, I take the liberty to request the Auxiliary Bible Society at Calcutta to accept this Tamul Asso-

ciation, as attached to the same, until, by the gracious direction of God, an English Auxiliary Bible Society will be formed here in Madras.

Moreover, I humbly request, you, agreeably to one of the resolutions, kindly to allow to this Association any number of Testaments or Bibles in native languages, which may be required by the same, at such a price as the subscriptions will enable them to pay; since we cannot expect at present to receive such subscriptions and donations, as to pay the whole cost price. We think ourselves very happy, if at present, by these means, the people around us will be excited to read the scriptures, and thus to learn the way of Eternal Life.

You are further requested to pray for the increase of this infant institution, and for the work of our Lord, within the heart and mind of every man. These days are happy days: many would formerly see them, but they did not. Many alterations have taken place in these countries of late, and still do take place. Though it be a good thing, yet it is not strange to see different kinds of rumors, persecutions, and slanderings, which the true church of Christ here and there has to undergo, as in the time of Himself and his Apostles. But the more the church suffers straits and persecutions, the more the glorious name of the Lord is prevailing, and the kingdom of heaven spread abroad.

### RAYAPPEN ARULAPPEN, Secy.

The proceedings at the meeting, held on this occasion, will be read with much pleasure. The discussions and explanations, which took place among the heathen themselves, are remarkable.

The chair was taken by the Rev. Mr. Rheinius, about eleven o'clock in the forenoon; when he opened the business, by stating the object for which they had been invited to assemble.

Narahari Shastry, in moving the formation of the society, gave testimony to the usefulness of reading the scriptures; and said that their own Vedam was prohibited to be given away, as to be read by all, by the ignorant and poor also, that all may search and compare, to get a clear understanding: further, that, in order to give the Bible to the poor, money to buy the same is necessary; to provide for which the present meeting had been called together. "This Charity," said he, "is a very good charity;" and he requested, therefore, the meeting to agree to the motion, which was then put and carried.

Sandappen Pillay, a reader belonging to the mission, expressed his joy at the present meeting—excited the assembly to join in this noble work; and testified of the scriptures, as having been given to us by God, to make us wise unto salvation, and to deliver us from darkness.

Mootoosgmy Moodellier, a heathen school-master of the mission, shortly related the plans of the society.

Mr. Gay, with thanks to Almighty God, re-

mind the assembly of the great blessings which the Europeans had received through the Holy Scriptures and assured them, that the Hindoos also, who are very ignorant, would receive the same blessings, by a study of that book. He added, that since the English had become masters of the Hindoos, they thought it their duty to encourage them to do the same.

Upon which, Narahari Shastry begged leave to say, that the ignorance of the Hindoos needed not to have been mentioned—that, in this matter, we had not to point out particulars, but to speak in general terms—that each might choose as he pleases—and that government would never force any body to enter this religion.

Rapappen Pillay, Catechist of the Mission endeavoured to explain Mr. Gay's meaning, and was assisted therein by the chairman; viz. that the ignorance in divine things, to which Mr. Gay referred, did not affect the Hindoos merely, but all men by nature; and that all therefore had need of the light which the Holy Scriptures afford, and that never any force could or would be used in religious matters.

Ayakan Moodellier, a Protestant christian from Vepery, moved, "That every member of the society, but particularly of the committee, consider it his duty to inquire after the want of the scriptures; to excite the people to read the same; and to distribute copies, either for money or gratis, as the state of the person might require, yet so that without the consent of the committee no book should be given away;" which was agreed to.

Sinnappa Naiker a Roman Catholic, then rose and moved, "That every member contributing ten Cash per week should be entitled to one Testament per annum; if one Fanam, to two Testaments; if two Fanams, to three Testaments; if three Fanams to four Testaments; if four Fanams to five Testaments."

He observed, in his address, "In this country there are thirty two ways of doing charity; but this present one is better than all of them." He then dwelt on the excellent and detailed knowledge which the Holy Scriptures give us of God. "The books of this country," said he, "also tell us, it is true, of a God—of only one God: but if you inquire, 'How is God? What attributes has he?' you receive no answer. But this book tells us all about him." The motion was then put, and agreed to.

Ramakrishna Shastry, from Vepery, in his address to the assembly, said, among other things, this: "To unite in such a good cause as this—to search after the truth, and to make it known—is good. Many seek the truth, where there is no truth. Any one, who has read and searched the other Vedas and Shasters, will, when he comes to see and read this Vedam, know what truth is; and that this is the true Vedam. If Brahma, Vishnu, and Siva, had been good, their conduct would not



have been so miserably—their lives would have been good. They were sinners, like us—their religion was sinful. It is vain to expect bliss from them. It is therefore a good thing, well to search this book."

Upon which, Narabari Shastri begged leave to ask the other Shastri, how he could thus speak about their Vedam; making it a false Vedam, and the Vedam of the Europeans the true Vedam; which brought both Shastries into a debate, in which the chairman thought it necessary to interfere.

The various oppositions which Narabari Shastri made, produced an explanation of the unholiness of Brahma, Vishnoo, and Siva, recorded in their own books; and of the holiness of the gospel of our Lord Jesus Christ—to the satisfaction of the assembly.

The meeting was then closed by an address of the chairman, congratulating the assembly on the establishment of a Tamil Bible Association; and exhorting them, in the words of one of the speakers, "to be steadfast in this glorious work." He observed, that a matter of this nature must be left to every man's free will—that none had to fear any thing—that it was not to make any one a christian, in a manner generally imagined; for the name did nothing—that it should be a means of bringing men to salvation, and to righteous and holy conduct—that if the religion of Brahma be that means, all should follow Brahma; if that of Vishnoo, all should follow Vishnoo; if that of Siva, all should follow Siva; but if Jesus Christ be the only Saviour of the world, all should follow Christ, and not give way to any prejudice which might have already possessed the mind; and that nobody should shrink back, if opposition arise on account of the truth. "The world," he said, "has always loved darkness, and hated light; but none needs to fear. It is a good cause; and God is with us." He observed, further, that various oppositions had risen against the Bible Societies established in Europe: yet they flourished, and extended already nearly all over the world, and did much good—that one of the present opposers is the Pope of the Roman Catholics, whose famous letter to a Bishop in Poland, translated into Tamil, he read and explained to the meeting, exhorting them to pray for our enemies, and particularly also for the Pope and his benighted followers.

The whole was concluded by singing the 117th Psalm, translated into Tamil, from a German Version by the late Rev. Mr. Fabricius.

The Assembly then broke up; and many friendly faces were seen afterward, expressive of satisfaction at what had been seen and heard.

Beside the Protestant christians and Roman Catholics, there was a good number of respectable heathen present; one of whom was a Gooroo, the chief of the Lingattars, in his peculiar dress. No native females were present.

Subscriptions were afterwards taken down; and, on that day, the number of subscribers was about thirty five. The Gooroo also was on the list, with a monthly subscription of one quarter Pagoda.

#### LONDON JEWS' SOCIETY.

*Extracts of a letter from Mr. John Christian Morris, dated Telothin (a small town in the heart of Russian Poland) Nov. 10. 1818.*

"From Valieka Laki I hired private horses to Polotsk, which is a distance of one hundred and eighty versts, in order to get at once among the Jews. The whole country is full of Jewish

*Randars (Inkeepers). I addressed several of them about their state and endeavoured to rouse their attention to the grand truths of the gospel of peace; but the answer I for the most part received was—We are too ignorant about these things, you must speak to our Rabbies. I distributed a good many tracts, however, to such as could read them, and were willing to receive and peruse them. At one Inn a very pleasant circumstance happened to me. The Randar not being at home, I entered into conversation with his aged mother and his wife—both of them read and understood the Hebrew pretty well. I showed them my tracts and a New Testament, and explained to them their contents. They entreated me to give them a copy of each, and told me that they would pray God to bless me for it. The old woman added—My son Abraham will be very glad to have such books. I cheerfully gave them the books, and their joy seemed to be very great. They requested me to write something in the New Testament; I wrote, therefore, in the Hebrew: *This Holy Book I give to Abraham, to read in it daily with his family, with prayer to God to enlighten their eyes and heart, to give them grace to come to the saving knowledge of himself and of his Christ, whom to know is life eternal*:—to which both women, when I read it to them, said, *Amen*. With tears in their eyes they prayed for a blessing on me, and I left them with tender emotions, and feelings of love, trusting that the good Shepherd will lead these souls to himself. Arriving at Polotsk late in the evening, I took lodgings at the house of a Jew. In the morning, the landlord asked me on what business I travelled. I immediately told him my object, and wished to enter into conversation with him about religion, but he declined it on account of his being too ignorant. Soon after I was surrounded by several Jews, who came on purpose to converse with me. I had my Hebrew Bible and Testament open before me, and reasoned with them out of the Prophets and the Psalms. And notwithstanding their prejudices, I soon gained their confidence; and although they would not at first allow me to address them publicly, they afterwards invited me themselves to come to their synagogue and hold a dispute with them. I accordingly went thither, and found eighty of their most learned men met for that purpose. An old man, *Rabbi Mendel*, began conversation by relating to me a fable from their traditions in order to convince me of the falsity of the christian religion. I told him that I did not believe such fables, and that although I could easily confute them by facts, yet this would only be a loss of time; and if they therefore would not reason with me from the word of God, which alone could decide, being written by inspiration of God's Spirit, I would rather decline the dispute. At this they seemed offended. I therefore left the synagogue and went home; but I had hardly reached home, when they sent after me, desiring me to come back, and promising to yield to my demands. I went back again, and we held a dispute for nearly four hours. Their manner of interpreting the word of God is indeed erroneous, and shews how hard they are put to it as soon as the refuges of tradition are taken from them. Every thing, even the plainest texts, they explain in a carnal sense, and have little idea of any thing above this world. After much controversy I desired them to allow me to speak for a few minutes uninterruptedly, and I then disclosed to them the whole tenor of prophecy relating to the Messiah and his kingdom. They acknowledged at last these things to be true, but said*

*that this Messiah would yet come, and perform all what the prophets have said of him. I replied, that if according to their expectation, the Messiah be yet to come and perform all that the prophets have foretold of him, of which many thing can now no more be accomplished, why would they not rather believe in him who is already come and has performed all; and in whom the whole word of God has its accomplishment. I asked them further, if they ever prayed to God to send them the Messiah. They answered that they prayed every day for this event. I begged them then to consider the reason why God had not heard their prayers for eighteen hundred years, and advised them to begin to pray to God with sincerity of heart, and with perseverance, that if the Messiah be indeed come, and he whom the christians acknowledge be the Messiah, he might enlighten their eyes and hearts, and make them willing to receive him and believe in his name. I trust the Lord will bless these words unto many of their souls, and make his name glorious in their conversion. I had afterward, every day, my room filled with Jews; and besides reasoning with them, I distributed fifteen New Testaments among the most learned of them, and gave away a great many tracts. Trusting that the Lord will water the seed sown, and cause it to spring up in his own time, I departed from Polotsk after having stayed there twelve days.*

A few of the Jews (at Wilepsk) came to my lodgings the first day after my arrival; but when I, upon their enquiry, told them, that myself had been a Jew, and that I from self experience knew Christ to be the Messiah, they became much offended at me, and went away. After this, not a single Jew would publicly speak with me. Two Jews came to me in secret, and after much conversation they confessed the christian religion to be true; but they are afraid of receiving the truth, because of the Jews, who are almost the masters of the place.

At Mogileff I remained twelve days, gave away twenty eight Testaments and one hundred and twenty tracts. Four persons of those who had conversed with me there, are willing to become christians, but they fear the Jews. They promised to come to St. Petersburg, and there to embrace christianity. From Mogileff I went back to Skloff, and stayed there one day and a half more. I found one of the most respectable and learned Jews in the place, to whom I had before given books, standing before my old lodging waiting my arrival. He told me that he had considered all my words, and had read my books attentively every night till twelve o'clock, and that if he could only be convinced that the New Testament was true he would embrace it without caring for the consequences. I did every thing in my power to convince him, and also to advise him; and I trust he is indeed not far from the kingdom of heaven. Should he take this step from conviction, it will have a great influence upon the other Jews here, he being both rich and learned, and respected.

#### DEATH OF AN EMINENT BIBLE SOCIETY AGENT.

*From Dr. Naudi, Secretary to the Malta Bible Society.*

La Valette, November 12, 1818.

I have now the painful task to communicate to you distressing and melancholy news. Our common friend, so highly respectable on every



account, the Rev. Christopher Burckhardt, after his useful and persevering travels for the distribution of the Holy Scriptures throughout Egypt, Palestine and Syria, had scarcely arrived at Aleppo, when a fatal fever, then raging in the neighborhood, put an end to his most valuable life. The British Vice Consul at Aleppo has given us the sad intelligence, that, on the 14th of August last he had the melancholy task of attending the funeral of this indefatigable and efficient agent, who had been ill only a few days.

I wish that I were better informed of the studies and employment of this excellent man, that I might write a sketch of his life as accurately as I could of his death: this event will be lamented by those who love the cause, in proportion as they know his life to have been blessed, at least that small part of it which was spent in Egypt and Syria. We have seen many here who appeared to be well adapted to take Bibles and Testaments into Egypt; but most of these showed some fear, either of the Bashaw, or of the Musselmén, or of the different Christian denominations, or of the Jews; but our esteemed Burckhardt left Malta on board a Greek vessel, with six large cases full of bibles and testaments, in various languages, without fear; he read, conversed and distributed, in the most open manner; and Divine Providence, which, without doubt, conducts these grand and important objects, assisted him in every step, as well as in giving him a right discernment to his enterprise, as in preparing the people for the reception of the word of truth.

On his arrival in Alexandria, Mr. Burckhardt landed courageously, with all his cases, which he took to an inn where he with difficulty obtained a little garret, which hardly held him and his cases. After two or three days, the seasons came to make some alteration in the inn and began to pull down his room; but he, thinking the situation favorable for the sale and propagation of the Scriptures, would not quit the house, but removed with his health-giving merchandise, into a shed belonging to it. There he conversed with every one that passed by, peasants, strangers, and merchants, both foreign and from the interior of the country.—The seamen, who are very numerous at Alexandria, came so often to him, that he wrote to us, saying, that "the Greek Testaments, which he had dispersed, would only be like so many drops thrown into the sea; so great was the demand for the word of God."

In his hours of leisure he walked all over the place, visiting the Patriarch, or the Archimandrite, or the Greek priests, mixing also, often, with the Turks, Copts, Jews, &c. Thence he departed for Grand Cairo, on board a country boat, surrounded by a great number of Bibles. After experiencing some dangers, he arrived, took a little lodging and as before, exposed his wares to public sale. Here he found, that, not only was his mission known to all, but that he was really waited for; and Jews, Turks, Syrians, Copts, Christians, and Pagans, went to visit him, and, what is of more importance, to profit by him. A few days after his arrival he wrote to me thus: "My dear friend, I have now nothing more to give to these people; all my stock is expended. If I had with me twice or thrice as many copies of the Scriptures, I could have disposed of them without the smallest difficulty." In this central situation he had the pleasure to arrange various things for the future success of our Malta Bible Society, in those extensive countries, with the Bishops,

Patriarchs and other persons of rank. The Coptic Patriarch has requested an edition in the Coptic Arabic, for the use of his flock, which most useful measure will I hope be attended to.

From Cairo he went to Jerusalem, where he visited all the convents and public places, and furnished them, every where, with the word of God. He there commenced, for the Bible Society, a collection of books printed at Mount Lebanon, either in Arabic, Syriac or other tongues, but particularly manuscripts, as printed works are scarce. This, I hope, he has completely done: and, by means of a friend in Cyprus, I have received, within these last few days, a case full of them, which are now in the quarantine. This was done with a view to obtain a version of the Bible in the Vulgar Arabic which is most generally used by the Modern Egyptians and Syrians. At length leaving Jerusalem, going by Syria, visiting the places on his road, he came to the great and commercial city of Aleppo, in the neighborhood of which the fever attacked him; and thus, alas! we have been deprived of his invaluable services.

The memory of Mr. Burckhardt will always remain dear to us; and all the common friends to the cause, who knew him, or had any knowledge of what he has done in the Levant have shed tears for him. By means of a friend, who left this place yesterday, we have written to announce the sad event to his father in Switzerland, and have inclosed him the last letter his son wrote to us, which was from Antioch.

#### LATEST MISSIONARY INTELLIGENCE.

From the *London Evangelical Magazine*, for March 1819.

#### INDIA.

We have frequently observed that the general aspect of affairs in India, as it relates to religion and morals, is far more encouraging than it was till of late; and the following testimony of a gentleman on his return to that country after an absence of a very few years, affords confirmation to the statements before made.

"Things have assumed an appearance, since I left, so new and improving, that, in describing their state, I scarcely know where to begin. The School-book Society, the Hindoo College, the Diocesan Committee, the Bible Societies, the European Female Orphan Asylum—all now exist, and with others, are in active operation, and are well supported. The Governor General, in his College Speech, recommends the communication of knowledge to the natives of India—the Bishop of Calcutta enforces from the pulpit the same duty—and, now, scarcely an opponent dares show his head. Surely this hath God wrought! The necessity, however, of sending Missionaries becomes hereby more pressing, lest the diffusion of knowledge should, without Christian principles, only render the natives more expert in mischief. But, respecting such anticipations we may say, *The marrow shall take thought for the things of itself.... SuffICIENT unto the day is the evil thereof.* May the Lord of the harvest thrust forth laborers into this harvest, which is fast ripening for the gatherer."

To which we may add the following observations from the *Missionary Register*.

"The multiplication of copies of the sacred Scriptures, and the increase of Protestant laborers, will contribute to the reformation of the oldest missions of the country. The Roman

Catholics must both increase their means and improve their system. Before the light of the word of God, unscriptural notions and institutions will give way. In the meanwhile, when it is known, that the Rev. Myles Prendergast, an Irish Roman Catholic clergyman, has been appointed by the Pope's bull, bishop of Malabar, and has obtained leave from the East India Company, to proceed thither; and that it is his express object and intention to take with him to Goa, probably from Brazil, upward of twenty missionary priests; it is high time for this Protestant country to redouble its exertions for the spiritual benefit of India."

Extract of a Letter from the Rev. H. Townley, Calcutta, July 1818.

"The general pleasing aspect of our affairs fills our hearts with joy and gratitude; and we feel encouraged to the arduous, but not doubtful conflict with the powers of the tottering empire of darkness."

Mr. T. then mentions his satisfaction with the Directors' subscription towards the School Book Society, lately instituted at Calcutta; and their grant towards the extension of schools for the natives. He then adds:

"The education of the rising generation teems with advantages too well known to need any specification. We trust that the impracticability of introducing the blessed Scriptures will grow less and less. Where schools have been for some length of time established, the prejudices and apprehensions of the natives evidently decrease. Present duty seems to be, with patience and prayer, to wait and seize the favorable moments of introducing scriptural light and truth."

The amount of the 'Union Chapel' Fund is about 1750*l.*; the money received for the *Bengal Auxiliary Missionary Society*, about 300*l.* and the subscriptions towards defraying the expenses of our 'English Worship,' about 275*l.*

The missionaries go among the natives almost every afternoon, give away tracts, and converse with them on the concerns of their souls. Mr. T's letter contains a specimen of such a conversation, but we have not room for its insertion.

#### SPECIMENS OF INDIAN IMPROVEMENT.

From the Panoplist.

Our readers have been made acquainted with the character of Catharine Brown, a member of the school at Brainerd; and have sympathized with her in the affliction which she experienced, in being torn from a place so strongly endeared to her. [This separation took place on the 20th of November last.]

The following letter was written by her, from her father's house, to Mr. and Mrs. Chamberlain, her instructors at Brainerd. We have the original in our possession; and have altered the grammar in two sentences only, but the sense is none. Let the reader bear it in mind, that this young woman, when she joined the school, could only read in syllables of three letters; that she then knew nothing of God or duty, of Christ or salvation; and that she enjoyed the benefit of instruction for only fourteen or sixteen months. The letter was written from the overflowings of her own heart, when she was far removed from Christian society, and from intercourse with any person of a cultivated mind. We are happy to add, that she rejoined the school in February. We have not learn-



ed what produced this change in her father's plans, or how long she may be expected to stay.

Fort Deposit, Dec. 12, 1818.

My dearly beloved brother and sister Chamberlain.—I just sit down to address you with my pen. But is this all? Am I so soon called to bid you adieu, and see your faces no more in this world? O my beloved friends, you know not the love I bear to that blessed spot, where I have spent so many happy hours with you; but it is past, never to return.

Dear friends, I weep; my heart is full; tears flow from my eyes while I write: and why is it so? D— I murmur? God forbid. Ought I not to praise the Lord for what I have received, and trust him for every thing? O yes, his ways are best, and he has graciously promised that "all things shall work together for good to those that love him." But do I love him? Have I that love to him which will enable me to keep all his commandments? Do I love him with all my heart? O that the Lord would search me, and lead me in the way of eternal life.

Since I left you, I have led a very lonesome life, and not heard the gospel preached but once; that is when father Hoyt was here, and Milo. They came here on Tuesday evening. I was sitting in my room, I heard a knocking at the door, I bid them come in; and who but brother Milo appeared. I enquired if any body was with him. He said that his father was at the door. That rejoiced me very much, and I enjoyed very much while they were here. Blessed be God for sending them here to instruct us.

I am here amongst a wicked set of people, and never hear prayers, nor any godly conversation. O my dear friends, pray for me: I hope you do. There is not a day passes, but I think of you, and the kindness I received during the time I staid with you. It is not my wish to go to the Arkansaw; but God only knows what is best for me. I shall not attempt to tell you what I have felt since I left you, and the tears I have shed when I called to mind the happy moments we passed in singing the praise of God. However I bear it as well as I possibly can, trusting in our dear Saviour who will never leave them nor forsake them, that put their trust in him.

It may be possible, that I may see you once more; it would be a great happiness to me if I don't go to Arkansaw; perhaps I may; but if I should go, it is not likely we shall meet in this world again:—but you will excuse me, for my heart feels what I cannot express with my pen. When I think and see the poor thoughtless Cherokee going on in sin, I cannot help blessing God, that he has led me in the right path to serve him.

Father will start to the Arkansaw about sometime after Christmas; but, I am not certain that I shall go.

I thank you for your kind letters. Do write me every opportunity.

I shall conclude with my love to all my brothers and sisters at Brainerd. Sister Flora, do kiss all the children for me. I shall expect letters from the little girls. O may we meet at last in the kingdom of our blessed Saviour never more to part. Farewell, my dear brother and sister farewell. From your affectionate sister in Christ.

CATHARINE BROWN.

Mrs. Flora Chamberlain.

The following letter was written by a native Cherokee woman, the first known convert to christianity in that tribe, a member of the church at Spring-place,

under the care of the Rev. John Gambold. It was addressed to a gentleman at the seat of government, whose benevolent regard for the Indians was known to the writer, and whose official duty makes him perpetually acquainted with the state of their affairs.

As to the letter itself, it needs no recommendation from us. The heart that is not touched by its simple and powerful eloquence would be unaffected by any thing which we could say. In copying the letter not a word was altered, omitted, or transposed.

Mountjoy, Jan. 15, 1818.

Honored Sir,—You often write to my dear brother Gambold, and hear that you are a true friend to the poor despised Indians. God bless and reward you for it and grant you long life and happiness.

Now, as my uncle, Ch. Hicks, is gone to Washington, to plead our cause before our dear father the President, and make our distresses known, I take the liberty to write this to you. I wish you to be on my uncle's side, if I dare ask this favour; for we, poor Indians, feel very much humbled.

I really know if our friends there with you knew our situation, they would sincerely pity us. Oh for the sake of God's love and mercy pity us! If we do not get help from that quarter we are undone.

Our neighboring white people seem to aim at our destruction. They have not the fear of God before their eyes; they seem not to believe in a Saviour; they set wicked examples before the poor Indians; they insult our poor people, who bear it patiently. I cannot cease from weeping to our merciful Saviour to shew mercy to us, and help from the hand of our oppressors. We are persuaded if our honoured father the President could see our great distress into which we are brought, he would weep over us, he would pity us, he would help us. Yet we live far off from him and he cannot see us. Yet we constantly look from a distance to him for help, as poor helpless children look up to their father, crying to have pity on them.

Since I have experienced grace and mercy from my dear Saviour, and have become truly happy in him and with his children, it is my constant prayer, that my whole dear nation might enjoy the same blessings that I enjoy.

This grieves more than I can tell, that at a time when there is a good prospect that many more will join the few, who have embraced christianity, we shall be driven away from the land of our fathers, which is as dear to us as our lives; from our improved farms, from our beloved teachers, into a land strange to us; yea, into savage life again.—Dear Sir, I declare I prefer death to such a life again.

I am in hopes, and many more with me, that our beloved father the President will certainly help his poor children, when he hears from my uncle our distressed situation. Yes, God the Father of all mankind, will incline his heart to consider our case and help us. Oh, sir, I implore you, for the sake of the dear crucified Saviour, who shed his blood for the poor red, as well as white people, continue to be our friend. Pray for us; plead for us; and the blessings of those who are ready to perish will come upon you, and the great judge of all flesh will, at the great day of retribution, remember your kindness to our poor people. I take the liberty to subscribe myself your humble friend,

#### DEATH OF THE REV. MR. MAY.

The following article has been overlooked by the printer at its proper season; the importance, however, of Mr. May's services to the cause of reli-

gious instruction in India, forbid our omitting to record his memory in the Museum.

We are called to another trial of our faith, by the death of the Rev. ROBERT MAY, missionary at Chinsurah in India. In a letter from Mr. Townley, dated Calcutta, Aug. 15, he says:

"About 12 days ago, Mr. May was taken ill at Chinsurah; his disorder assumed the aspect of a threatening fever. On the 14th he was brought down to Calcutta, for the advantage of the best advice; but all was in vain; he breathed his last the following morning! This is a loud call for more laborers to come 'to the help of the Lord against the mighty,' and a powerful reason for the Directors fully to reinforce their missions in India."

Perhaps there are few, if any, that have ever lived, who were more devotedly engaged in the spiritual improvement of youth; and none who were better qualified to lead them in the way of righteousness. He will long be remembered by the citizens of Philadelphia, where he was providentially detained nearly a year, in 1811 and 12, when on his way to India. He has many souls in that place as seals of his ministry.

In India, Mr. May has extended his favorite object of instructing children, further than any other man. In a late survey of Missionary Stations, the following notice is given under the head of Chinsurah:—

"This mission has sustained a most serious loss, in the death of Mr. May. He had a peculiar talent in the forming and conducting of Schools; and had introduced various improvements into the system of management, which had met the approbation of the government, who patronise and support these Schools.

To such an extent had these Schools arrived under Mr. May's superintendence, that he had formed 36, containing about 3000 children; and had the prospect of establishing 20 more, to contain 2500. Funds were, however, wanting for this purpose; twenty petitions from various villages, some of them very populous, having been refused, from inability to comply with them. In September 1817, the number of scholars on the books was 2900, and the general attendance 2465.

Before Chinsurah was restored to the Dutch, Commissioner Forbes, the British resident there, afforded the most cordial encouragement to these institutions. Mr. May closes the last report which he seems to have addressed to the commissioner (the settlement being then restored,) in this impressive manner:

"And now, sir, this being in all probability, the last report that I shall have the pleasure to lay before you, may I be permitted to offer my grateful thanks, as an individual, deeply impressed with the obligations which the native children are under to you, who when they were only 23 in number, extended to them your fostering care. Supported by the generosity of government, they have now increased to 2905 in the schools under my charge. I thank you in their name; being fully persuaded, that, when they are sensible of the benefit conferred upon them, they will thank you themselves. At the same time I cannot help extending my thoughts to millions yet unborn, who may, at some future period, hail you as the first promoter of that plan, which will, in all probability, become the greatest temporal benefit (while it prepares for spiritual blessings) which they could receive."

Rel. Intel.

Erratum in our last. For 1667 in the next column of the 2d page, 18th line from the bottom, read 8667.

We have been obliged to defer "The Missionary's Reply" promised in our last, in order to make room for important news.